

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, DEC. 9, 1915

NEW SERIES, VOL. XVII, NO. 49

There were two additions to the church at Belen last week, and the church greatly helped.

Brother T. E. Summers has resigned at Port Gibson and will go January first to the Fort Worth Seminary. Brother D. W. McLeod has been called to succeed him.

Mr. Jasper T. Guynes, of Hazlehurst, a prominent attorney and senator from Copiah county, is about well after an operation for appendicitis at the Baptist Hospital last week.

Tom Watson's trial ended in a failure of the jury to agree. Ten were for acquittal and two for conviction. It is hardly probable that the trial will be repeated. Whatsoever makes manifest is light.

The Murray, Ky., Baptist church, H. B. Taylor, pastor, will hold its eighteenth annual Bible Institute, beginning February 13. They have a list of speakers such as J. F. Love, B. W. Spillman, I. R. Dean and others that will draw, instruct and inspire.

Secretary L. Johnson reports to the North Carolina Convention over one thousand more baptisms than last year and over five hundred more added by letter. Five thousand more was raised for missions than last year though there is a debt of \$800.

On January 3rd, Dr. R. C. Buckner, long the superintendent of the Baptist Orphanage in Texas, will be 83 years old and his host of friends are preparing a cash shower for the home on that day. The shower will be welcomed coming from any direction.

One of the best things we have seen for Sunday School teachers is a set of Bible pictures, one for each lesson of the year 1916. These make the lessons alive to teacher and pupil. The pictures are largely copies of masterpieces. The entire set is sent postpaid in a neat portfolio for fifty cents by The Baptist Record. If you want to make someone a Christmas present of the pictures, it will be a pleasing gift.

It may not be worth while here to denounce the superstition of the "chain letter" that seems to be multiplying; for readers of The Record are too intelligent to be duped by any such nonsense. But it would be well for pastors to speak out against it. Now and then there comes through the mail a prayer to be repeated with the promise of a blessing attached. This may do for a heathen or a Catholic, but certainly not for a Baptist. The world still has a fearful burden of ignorance to carry—or to get rid of.

Let a word to the wise be sufficient. The notes for subscription to the Mississippi Baptist Hospital were due November first. Notices were sent out but many have failed to respond. Now, brethren, this threatens to be a serious and embarrassing situation. The banks have been good to us, but the bonds fall due January first and the hospital simply must have the collections to meet them. Money was borrowed on your subscription and the credit of the Baptist denomination in Mississippi depends on you. If those who promised will pay, there will be no trouble.

The sentiment of all patriotic citizens of this country thoroughly approves the State Department's request for the removal from their official positions in Washington of Van Papen and Captain Boy-Ed, the naval and military attaches of Germany. They have, in violation of all the courtesies of hospitality shown them, if not in violation of international law, used their offices to assist warships. This country is neutral and no office or place in our territory can be used against a nation with which we are at peace. We had to get rid of the Austrian ambassador, and now two other undesirables must retire. It will be a humiliation to these gentlemen that the United States will have to ask for them the privilege of safe conduct at the hands of the very countries they have sought to injure by their secret manipulations. The privilege of returning home will doubtless be given them, but their successors will hardly be allowed by England to return.

December is the time we are most in need of your help. Many renewals are due now and January first. It will relieve us of a great weight if you will send your renewal now. You may also get one of the best books by getting a new subscriber, or as many books as subscribers. See page 9 for a great offer.

H. M. King assisted Pastor T. J. Barksdale in a meeting at Tupelo. It was planned primarily for the edification of Christians and proved of great help to them in all the denominations. There was no invitation given for church membership till the meeting had continued for a week. There were two received for baptism.

The Christian Index, of Georgia, says: "Convention ownership of the state denominational paper is growing in popular favor, at least in some states. The Mississippi Convention passed a resolution providing for the appointment of a commission of five members, to exercise general supervision over the management and editorial policy of the Mississippi Baptist Publishing Company, looking to the control in the future of The Baptist Record. In consideration of the control of the editorial policy, the editor is to be paid \$50 per month out of State mission funds for his services. It seems to us that the recommendation had in it a very unjust provision, which is expressed as follows: 'It is distinctly understood that in the creation of this commission, the convention assumes no responsibility whatever for the financial welfare of the Mississippi Baptist Publishing Company, either explicit or implied.' If the convention proposes, through a commission, to control the management and editorial policy of the Mississippi Baptist Publishing Company, in the very nature of the case it ought to assume financial responsibility. It would be hard to find a group of business men who would allow any commission to control the management and policy of its business without assuming such responsibility."

Rev. J. E. Cranford reports a royal welcome at New Hebron, which makes him eager to do the best work of his life.

Pastor King, of the Second church, Jackson, asks that special prayer be made for the meeting beginning the ninth of January. Rev. Allen Kert, of Nashville, will assist.

We were glad to greet many of the brethren in the office this week, as they were attending the meeting of the Convention Board and the Laymen's Executive Committee.

All honor to Gypsy Smith, senior and junior, for the good they are doing in preaching the gospel; but when they give the Gypsies the credit for being honest—well it doesn't accord with the facts. They may be clean in person, as reported by these eminent representatives, but appearances are against them.

The North Carolina brethren saved space in the minutes and time in the convention by having a memorial service, but no reports on obituaries. The reports of boards were given but no special committees reported on these reports. The Education Board took the place of reports from colleges and ministerial education boards.

We sometimes have knotty questions propounded to us. We take the liberty of asking a question, and feel like offering a prize for the best answer. What is the matter with a young man who has a six months' subscription given to him by two brethren, and after receiving a few copies of the paper, the young man requests that the dollar be returned to him?—Index. He is in the gall of bitterness and bond of iniquity. Send the prize to our address!

A shrewd business man, who was once hard and stern, but in recent years has been humanized and softened in many ways, confessed not long ago that he owed more to the reading of "Black Rock" and "The Sky Pilot" than to any other force that had entered his life. There are plenty of unwholesome stories, like many those written by Gouverneur Morris, Robert W. Chambers, Jack London and other "penny-a-liners," which are reeled off by the yard and read by hosts of shallow people, which pass in the night, whose burial is the only excellent event in their brief career.—Watchman Examiner.

Mr. Henry Ford, whom "The Ford" made famous, has taken a party to Europe on a peace making tour. Whatever the results, and some are disposed to think of it as another Ford joke, his motive is commendable; and it will call attention to the genuine desire for peace by all neutrals. Our honored fellow-citizen, Col. R. H. Henry, editor of the Clarion-Ledger, is in the party and we hope he may have a peaceful Christmas even in Europe. They propose to visit Norway and Sweden and hold the peace parley at the Hague, in Holland. One of our contemporaries expresses the opinion that Mr. Ford could well spend \$10,000,000 to educate Japanese in this country, a la Cecil Rhodes, to prevent future wars.

THE BAPTIST RECORD

THE SOUTH MISSISSIPPI BIBLE SCHOOL, FOR MINISTERS AND OTHER CHRISTIAN WORKERS.

Time—January 24th to 29th, 1916.

Place—First Baptist church, Hattiesburg, Miss.

The school will open at 2 o'clock p. m., Monday, January 24, and the sessions run as follows:

2 p. m. to 6 p. m.

Recess for supper served in the church.

7:30 p. m. to 9 p. m.

9 a. m. to 12 m.

Recess for dinner served in the church.

And so on each day until close on Friday night at 9 p. m., the 29th.

No tuition. Bed and breakfast free in the homes of the people with free dinners and suppers served in the church building.

Faculty.

John T. Christian, dean.

T. J. Moore, business manager.

J. W. Porter D. D., editor of Western Recorder, Louisville, Ky.

G. S. Dobbins, homiletics, as seen in the preaching of Jesus.

V. I. Masters, D. D., Home Board, Atlanta, Ga.

J. P. Williams, doctrinal and experimental subjects.

Prof. W. I. Thamess, Normal College, "The Book of Job."

E. E. Dudley, "The Land of Palestine."

John T. Christian, "Exposition of I Peter."

THE OUTLOOK.

It is apparent that the Anti-Saloon League at no time in its history has had a stronger grip on the citizenry of the State than at present. This statement is borne out by two of the most convincing facts: First, financial support the league continues to receive. There are two points involved here that are worthy of mention. Notwithstanding the financial depression incident to the ravages of the boll weevil and the great European war, the league's work has gone steadily on. Second, the character of the men contributing steadily to the work gives tone and standing to it, and inspires the confidence of our people. Among these givers are bankers, owners of large sawmills, factories, and plantations and the strongest business men in our State.

The efficiency of the league is attested by the results of its work. Eight detectives have been kept busy all the year, and never before have we secured so large a percentage of convictions upon the number of arrests made. By reason of our expert detective force we have done very satisfactory work at all places where the constituted authorities have supported our efforts. In the forty-three weeks, bringing us to November first, we secured 218 convictions, an average of five per week.

Notwithstanding the old threadbare howl that "prohibition does not prohibit," the league is convinced by a comparison of

Thursday, December 9, 1915.

figures and a close study of the situation that the consumption of intoxicants in Mississippi has been reduced at least twenty per cent in the last two years. There can be no doubt that this falling off is attributable primarily to the operations of the Anti-Saloon League, since this is the only men's organization in the State now working against the liquor business. We are not unmindful, however, that we have by our side "noble women not a few" toiling with all their might in that organization known as the W. C. T. U., to whom we accord all honor and credit.

Never has the outlook for a speedy annihilation of the liquor business been so full of hope and encouragement.

If every one will stand to his gun, a speedy and complete victory will reward all the costs and toils of all the soldiers at the front in this warfare against the common foe of humanity.

Sincerely yours,
T. J. BAILEY.

PART OF REPORT ON STATE MISSIONS.

By H. M. King.

Some Facts.

In this great commonwealth of ours—I mean Baptist commonwealth for Mississippi, as no other State, is a Baptist State—we have only one Baptist church for every forty-five square miles of Mississippi soil. There are in our State thickly settled communities that have never heard a gospel message from the lips of a Baptist pastor. We have 180 organized churches in our State without houses in which to worship God. We have as many more of these houses that are in such a tumbled down condition as to render them practically useless. This year we gave help to 245 churches. As many more are needing, urgently needing, our help.

We have in our State 750,000 boys and girls of school age only 315,000 of these are enrolled in Bible Schools, a little over forty per cent of them, to say nothing of the fathers and mothers, older brothers and sisters. This per cent will also hold good when we come to deal with our own denomination alone. Out of a membership of 160,000, only 75,000 are enrolled in our Bible Schools, leaving over 84,000 to be enlisted, to say nothing of the members of these families that are unsaved.

We also find that we have in our State 396 churches with no Bible Schools. This ought not so to be.

In the convention statistical report, rendered at Oxford, we find that of the churches helped by our State Mission Board, 167 of them gave nothing to State missions, 192 of them gave nothing to home missions, and 185 of them gave nothing to foreign missions. Your committee also finds that of the 1,341 churches outside of the General Association, 1,203 of them did not give to all three of our boards. 473 of them did not give anything to State missions, 363 did not give to Home missions, 367 of them did not

give to foreign missions. Of the 245 churches helped by the State Mission Board, 140 of them did not contribute anything to either State, home or foreign missions. There is something radically wrong somewhere, which cannot be charged to the high cost of living, or to the European war.

We have between 700 and 1,000 churches in the State of Mississippi, with over 75,000 members, that are doing practically nothing for the advanced movement of Jesus in Mississippi, or in the wide, wide world. We have pastors in the State who are receiving a salary of less than \$250 per year. If these churches are enlisted for God and humanity, these men of God are either worth more, or they are being overpaid.

Over eighty per cent of our members live in the country, and over eighty per cent of these are unenlisted, and do not want to hear their pastors speak of money or missions. In our towns and cities, every pastor knows full well that his church is weighted down with men and women who are do-nothings in the kingdom of God.

Your committee also finds that our State denominational paper is being read in only one out of six or seven Baptist homes, and that there are 200 pastors in the State of Mississippi who never see inside of The Baptist Record, unless they chance to borrow it from some one.

Your committee would also note that scores upon scores of our noble boys and girls, brave and true, are passing our denominational schools and institutions of learning, and are going to our State institutions. There must be some reason for this, and this convention ought to face it. There certainly needs to be some information given, and loyalty awakened at this most important point.

Our Task.

At this hour, as no other in the history of our work, God Almighty is throwing up the sluice, and flooding our State with opportunities, also with men who are taking their stand upon the Mount of Vision, who with eager earnestness long to lift their constituency up to where they can get a deep breath of the fresh ozone of God, up where they can catch a mighty sweep of vision until opportunities, written in letters of fire by the hand of God, shall blind them to the passing things of earth. May God open our eyes and ears to see and hear the need and call for men and women who shall touch the lives of other men and women for God, and our all-glorious coming kingdom.

The task before us calls for enlarged visions, heroic living, heroic personal evangelism, and heroic giving of time, talents and money. Over 1,200 churches, with over 100,000 members, who profess faith in Jesus, must needs be enlisted to see and give with open eye, and lavish hand as God has prospered them to at least three of the main arteries of our denominational life, viz: State, home and foreign missions.

Your committee does not believe that there is a Baptist church within the bounds of the convention that could not pay some-

Thursday, December 9, 1915.

THE BAPTIST RECORD

thing, however small, to these three great causes. We are at a loss to know why 167 churches should ask for help from our State Mission Board, and not even take an offering in their churches, and 140 should receive help and give nothing to either State, home or foreign missions.

Brethren, we need enlistment—not a two- or three-days' campaign in each place, but a three-hundred-and-sixty-five-day campaign beginning with the pastors, running down through the board of deacons, teachers of the Bible School, to the last member of the church. This is the only kind of enlistment that we can depend upon for permanent results. Enrollment through the local church out into and through the association, out into and through the convention, until every Baptist church will be giving something to all causes fostered by our denomination.

How to do this thing is within the province of this convention to face and solve.

We have over 1,000,000 men, women, boys and girls in Mississippi unsaved. What a field for real aggressive, sane evangelism. An evangelism that will deal with sin, and evangelism that will have for its fruitage enlistment. The evangelism that fails to enlist is a failure, the enlistment that fails to evangelize is also a failure.

And that the chairman of each committee compose the executive committee of the Convention Board.

II. We further recommend that the convention instruct the board at its next session to put in the field at least one general evangelist, and an educational secretary.

III. We furthermore recommend that the board be asked to set aside at least \$2,000 as an emergency fund to be used by the secretary as he may deem best for the interests of the kingdom, same to be accounted for in his statistical report.

IV. We would also recommend that each church in the several associations go up to their respective associations with budget pledges for the ensuing year, and that such pledge be made a matter of record in the association minutes, this budget to include at least all objects fostered by the Convention Board.

V. Furthermore, we recommend as a matter of economy, that one of our Bible School secretaries be located in and work North Mississippi, the other in South Mississippi.

VI. We, your committee, would also recommend that at least an increase of ten per cent be added to the appropriation of last year.

ORPHANAGE FARM AT FLORENCE.

It was with the greatest of gratification to me that I, by invitation, enjoyed the Thanksgiving dinner with Superintendent Taylor Strong and his numerous family, at the Orphanage farm, near Florence.

The fare placed before us was a magnificent and highly enjoyed spread. The substances and the delicacies were first-class, nicely cooked and prepared to suit the most fastidious. I am not exaggerating in this statement. Rev. Wayne Sutton, Dr. E. K. White and his good lady were there to enjoy this feast and they will back me up in what I have said. They, too, appeared to enjoy the good eating. It would be superfluous for me to tell it that all this fine dinner was prepared by Sister Strong and the girls living in this home.

I. In view of these facts given, we, your committee, would recommend that, as every member is represented in the local churches, every church represented in the association, every association represented in the convention, be it resolved that our Convention Board be composed of one member from each association.

We would suggest that this board, made up of one representative from each associa-

tion, be broken up into committees as follows:

First, a committee on Bible Schools and B. Y. P. U.

Second, a committee on enlistment and evangelism.

Third, a committee on missions.

Fourth, a committee on pastoral support and church extension.

Fifth, a committee on eleemosynary institutions.

Sixth, a committee on education and publication.

And that the chairman of each committee compose the executive committee of the Convention Board.

Seven hundred bushels of corn, 400 bushels of sweet potatoes, eighteen bushels field peas, forty tons of hay, 300 bushels of oats, fifteen bushels of rice, seventy-five bushels of Irish potatoes, besides butter, milk and eggs, along to supply the table, were garnered.

In addition there is a garden with plenty of turnips and winter cabbage to be used as needed. So much for the eatables and the forage.

About twenty-two head of meat hogs will be slaughtered this winter and about forty head will go over for another year. There are about 100 head of chickens on the yard. There are four splendid farm mules, one horse, two yokes of oxen, and fifty-two head of cattle on the farm, all in good order. Nine cows are being milked and eight others will, before long, come into the pen.

Nineteen acres have been sown to oats and four to wheat. Seven acres of land have been cleaned up.

The saw mill at the place this year cut about 20,000 feet of lumber, and about 1,600 feet of lumber was sold.

Brother Strong says that as near as he can come at it, the expense of the farm this year foots up \$281.59.

During the high school term here in Florence, eight boys and girls attended the school, while the remaining ones staid at the farm to carry on the usual daily routine, and keep things going. None of the school pupils will finish this present current session, and graduate.

All of these boys and girls appear well dressed and comfortable, and act orderly as becoming gentlemen and ladies. Their general behavior is fine. They are at their proper places in the Sunday School regularly every Sunday. Their general welfare, physically and morally, is not neglected by any means.

I earnestly ask friends everywhere to send this farm some reading—books of elevating character, that a nice little library may adorn one of the rooms. These boys and girls need intellectual food as well as meat and bread and clothes for the body. Any suitable book for reading and a few school books of the current uniform series sent to Florence in care of A. P. Dear & Son, or R. A. Whitfield, will be thankfully received and promptly delivered to the Orphanage farm. Please don't forget the orphans. Supply them with food, raiment and mental needs.

R. A. WHITFIELD.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

FOR DECEMBER—DO IT NOW.

The convention does not pass down any orders to the churches, but the brethren in convention give serious study to the needs of the fields, the opportunities they present and the best way to meet them. It becomes necessary sometimes to enlist the enlisted to draw their attention and concentrate their efforts on a particular task. The forces of the denomination are marshaled under one spirit in the most democratic way to achieve results in one line and another until the field is won.

But his ministry was not all outward show of zeal which made him the object of persecution. He was a man of intense and unremitting prayer for those to whom he ministered. Paul in writing to the Colossians, speaks of Epaphras "as one of them," who though absent salutes them, not forgetting, but "always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness that he hath much labor for you." He was a praying pastor, whose prayers were real conflicts, struggles for victory. It was not a pastime, it was labor, and labor for the very end that God Himself works toward, "that they may stand perfect and fully assured in all the will of God. His prayer life made him intensely spiritual and intelligent.

But he did more than labor in prayer. He sought to make the members of the church intelligent Christians. He kept them informed about the things of the kingdom and the progress of the work elsewhere. Paul speaks of the gospel "bearing fruit and increasing in all the world," and adds, "Even as ye learned of Epaphras our beloved fellow servant who is a faithful minister of Christ." He believed in keeping his members informed for he knew this was their chance for growth and increased usefulness. Paul, as nearly as any man of his time could, took the place of a religious newspaper and kept the churches in touch with one another. Epaphras was pastor of an inland church and knew how to enlist his members in the extending kingdom.

They were not only informed, but had a share in the performance of the work. Paul was in some sense the representative of the churches and Epaphras had apparently brought him assistance from the church, for Paul says he was a minister of Christ "on our behalf." They were not only informed, but it followed as a matter of course that they had a part in the work.

Now if justice is preserved in the saving of a soul, then justice can only be preserved in the keeping the soul forever secure. To pay the price of redemption and refuse re-

Thursday, December 9, 1915.

EPAPHRAS, THE MODEL PASTOR.

This is a phrase found in Romans 12:1, which is almost universally misunderstood and by preachers misinterpreted and yet a little study of it with a dictionary or a good commentary will not only set us right but afford a fruitful exercise. Let it be said at once that the word reasonable is not to be understood in the sense that it is not an unreasonable thing to ask. The verse is familiar and a favorite with preachers and others. "I beseech you *** present your bodies *** a reasonable service." The American Revision gives it "a spiritual service," putting in the margin, "a worship belonging to the reason." The Bible Union version (Baptist) says, "a rational worship or service." The 1911 Bible puts it in the margin "logical." It has sometimes been rendered "according to the word." The most probable rendering and the one that most students would agree upon would be "rational." Certain it is that reasonable in its usual sense does not properly render it. It is a service or worship which can be rendered only by rational creatures in contrast with that which is rendered to God by the material forces of nature, the physical universe or mere animal creatures. It is in line with what Jesus taught the woman at Jacob's well, "God is Spirit, and they that worship Him must worship in spirit and in truth."

That only is acceptable worship which is given voluntarily, consciously, heartily. It is not enough to occupy a pew or to assume the posture of prayer or to make a noise and call it singing. We must make melody in our hearts unto the Lord. It is not tossing a penny or a bill into the collection basket; it is giving ourselves. It will insure genuineness in worship and save us from superficiality and artificiality. It is this that gives quality and acceptance to all our worship. Without this there is no real contact with God.

GOD'S JUSTICE TO THE SAVED.

When one is saved and knows the ground of his salvation he can and does rejoice as much in the justice of God as in His mercy. While our salvation is wholly of His mercy and grace, it is founded on and secured to us by His eternal justice. God cannot violate justice to save anybody, and will not. His purpose of grace is carried out in thorough consistency with justice and in co-operation with it. "Righteousness and judgment are the foundation of His throne" and He will not remove the foundations of it to secure salvation for the lost. To do this would be to fail of saving anybody but to overthrow His throne. The cross of Christ as truly shows the righteousness of God as it does His love; "whom God hath set forth as a propitiation in His blood, to show His righteousness."—Rom. 3:25.

Please remember that you can get service at the Baptist Hospital at any price, from benevolence up, but also remember that the hospital has regular prices and when no other arrangements are made, these regular prices will be charged.

Thursday, December 9, 1915.

THE BAPTIST RECORD

nursing, \$2 per day; \$12 per week. Private rooms, \$21 to \$25 per week. Use of operating room, from \$2.50 to \$7.50.

Hoping these explanations will help and that all will help in every way possible to make the hospital a success, I am.

Yours in the work,
BRYAN SIMMONS.

LIFE AND CHARACTER OF BOOKER T. WASHINGTON.

(Delivered by President L. J. Rowan at memorial services held at Alcorn A. & M. College, November 24, 1915.)

He was born a slave on a Virginia plantation, near a cross-road's postoffice known as Hale's Ford, as near as he himself could find out, about the years 1858 and 1859. He knew and experienced all the hardships of slavery, as was the case with slaves as a general thing, the time and place of his birth and even the identity of his male parent were matters of conjecture. In his early boyhood he made his way with his mother and his brother, John, who still survives, over the mountains, to join his stepfather in West Virginia.

He went to work in the mines of that State to earn his daily bread. In this dark and dismal place, he lived in daily peril of all the dangers incident to a miner's life—tombolts, explosions and of "man's inhumanity to man." And yet, even this uninviting life was not without its advantages.

It was while the men in the mine were eating their noon meal one day that Booker overheard two of them talking about a school somewhere for the colored people. He crept close behind the two to catch every word they had to say about that school, and it sounded to him like news from the Promised Land.

Up to this time he had learned his alphabet, had mastered the contents of the blue-back speller, had developed an all-consuming desire for an education.

Second, some mistakes have been made by sending notices to those who have already paid. If you have paid, please be so kind as to remind us and we shall make the proper correction on the present list.

Third, complaints come to me from time to time as to charges. For instance, a good friend of mine went to the hospital a short time back and went away very much hurt at the charges. Now the fact is when she went there, she asked for a room, and was given one of the very best in the hospital, and was given good attention. She said nothing about hard times, and was charged the price of an ordinary room. How could it have been otherwise?

Please remember that you can get service at the Baptist Hospital at any price, from benevolence up, but also remember that the hospital has regular prices and when no other arrangements are made, these regular prices will be charged.

Here are the regular prices: In open wards, beds, including board and general

life. In his own words, "Even to this day, I never see bits of paper scattered around a house that I do not want to pick them up at once. I never see a filthy yard that I do not want to clean it, a paling off the fence that I do not want to put it on, an unpainted or an unwhitewashed house that I do not want to paint it or whitewash it, or a button off of one's clothes, or a grease spot on them or on a floor, that I do not want to call attention to it."

Finally with Mrs. Ruffner's encouragement, and with his scanty savings, which proved to be entirely inadequate for even his fare, he began the journey of 500 miles to Hampton, paying for some rides, begging some, and walking some. He made it, hungry and foot-sore, to a large city which he later knew as Richmond, Va. Here he spent his first night, from necessity, and later many other nights for economy, under a bridge over one of the sewers. He secured work on a steamer as a deck-hand, and won favor with the captain, who gave him employment till Booker felt he had enough to continue the journey to Hampton, the vision of which he never lost. He arrived there with exactly fifty cents in his pockets, passes successfully the test of sweeping that historic recitation room; is enrolled as a student; meets, to his everlasting good, that prince among men, the late General Armstrong founder and principal of Hampton; wins favor with everybody, and, like Joseph in Pharaoh's court, rises step by step; he graduates, is elected to teach in Hampton, where he had charge of the Indians and the night school.

In 1881, General Armstrong received a request from some gentlemen in the little village of Tuskegee, to send them a man to take charge of a normal school which they hoped to build. They knew General Armstrong to be a white man, naturally supposed that he would send them a white man.

General Armstrong, however, sent in the name of Booker T. Washington, and after waiting several weeks to know if his recommendation had been accepted, while in chapel one Sunday evening, a messenger came in and handed General Armstrong a telegram.

At the end of the services the telegram was read, and it ran thus, "Booker T. Washington will suit us. Send him at once." God (Continued on page 6)

CONCERNING THE CONVENTION ANNUALS.

The convention at Hattiesburg imposed the work of compiling the statistics upon the Convention Board. This had to be done largely after the meeting of the convention. Much of the matter had to be gotten from the clerks of the associations, which took time. The statistical matter is much more extensive than heretofore, increasing the size of the annual by about one-third. This explains the delay in getting them out. The brethren will have them by the time this is in print, but we feel that the above explanation is due those upon whom falls this work.

WALTON E. LEE, Sec'y.

MR. WATSON'S FOREIGN MISSION RHETORIC.

William H. Smith, Secretary.

Mr. Watson says, "in the debate concerning foreign missions the boards will soon learn that one little fact outweighs a ton of rhetoric." We agree most heartily, and when we come to deal with facts, Mr. Watson's tons of rhetoric weigh very little. Let us notice some of his rhetorical statements.

In his issue of November 18th he says, "Proportioned to population, there are fewer so-called Christians in China today than there were twenty-five years ago." What are the facts? The number of Christian church members in China today is five times as large as it was twenty-five years ago. There were 50,000 then; there are 250,000 now. Has the population of China increased five-fold in the last twenty-five years? Putting it at the lowest possible figure, which no doubt is below the actual facts, there were 300,000,000 people in China twenty-five years ago. If the population has increased in proportion to the increase in the number of church members, then there are today in China 1,500,000,000 people, which is about the population of the whole world. Will Mr. Watson dare assert that this is the population of China at this time, or was the statement a mere rhetorical flourish? Evidently he does not know how many church members there were in China twenty-five years ago, nor how many there are today.

Mr. Watson's handling of facts and figures concerning foreign missions reminds me of the story of the country woman, who was visiting in the city and with a friend was passing by a public swimming pool. On the front of the building she saw the sign, "25,000 gals. in and out every minute." The country woman exclaimed, "Pshaw, that is all nonsense! Everybody knows that there are not that many women in this whole town!"

Here is another one of Mr. Watson's brilliant rhetorical flourishes. In his issue of Nov. 18th he exclaims, "Brethren of the boards did you know that your \$1,200 missionaries were running insurance, keeping stores, market orchards, etc., in the foreign fields? Would you dare to tell the people the plain truth about the source of wealth of so many missionaries?" No, we did not know it, nor does Mr. Watson. The Foreign Mission Board has 300 missionaries on the foreign field. Their names and addresses are all printed on the inside of the back cover of the Foreign Mission Journal. We challenge Mr. Watson to prove that a single one of these missionaries is doing any of these things. We challenge him also to show that there is a single missionary on any of our fields who has wealth. I have been a secretary of the Foreign Mission Board for ten years, and I do not know of a single missionary who could by the most violent stretch of imagination be called wealthy. The burden of proof is on the man who makes such

charges. I challenge him to produce proof. If he cannot do so, he ought to state in making such sweeping charges that they do not apply to our Southern Baptist missionaries.

In his issue of October 28th, Mr. Watson says, "Practically all of these missionaries have their carriages and horses or their motorcycles and automobiles." What beautiful rhetoric, what a vivid imagination Mr. Watson must have! I challenge him to prove that a single missionary of the Foreign Mission Board has either carriages and horses or motorcycles or automobiles. The statement is simply not true. In China the automobile in which our missionaries ride is the wheelbarrow. In his itinerating, of which he has to do a great deal, the missionary piles his bedding and baggage on top of a wheelbarrow, and with one man in front to pull and another behind to hold to the handles of the wheelbarrow and push, he is trundled over the narrow, rock-filled paths, which constitute the roads for the most part in China. As a rule, the missionary walks a good part of the way. The missionaries do not call the wheelbarrow an automobile. They call it a "pull-man car."

Another mode of traveling is the "shentze." It is a rude kind of covered contrivance built upon two long poles. These poles are fastened insecurely on the backs of two mules, one in the front and the other behind. It often happens that the shentze, missionary, bedding, baggage and all, are dumped out into the snow or mud when the poles slip from the backs of the mules, or one of the mules stumbles and falls over the rough roads.

These things constitute the luxurious modes of traveling with which every missionary in China is familiar, and they are the nearest approach to carriages, motorcycles and automobiles that these missionaries can afford.

In that same issue Mr. Watson says, "The foreign missionary is an object of scorn and derision to almost every traveler, soldier, sailor, because these impartial observers have seen the missionary at close range." It is well that Mr. Watson remembered to say the word "almost" in this fine piece of rhetoric. It would be easy to quote page after page of commendatory expressions from well-known travelers, diplomats, army officers and others who have seen the missionaries at close range. Such highly commendatory quotations can be produced from the writings of ex-President Taft, ex-President Roosevelt, Miss Clara Barton, president of the American Red Cross Society, Hon. Chas. Denby, thirteen years U. S. minister to China; William J. Bryan, Sir Edwin Arnold, John W. Foster, ex-President Benj. Harrison, Edwin H. Conger, Ambassador Brice, Lord Curzon, Rear Admiral Geo. E. Belknap, U. S. Navy, and a host of others. In addition to these there has been a small army of laymen who have within the last ten years gone from this country to the foreign fields at their own expense, with the express purpose of investigating the work of the mis-

Thursday, December 9, 1915.

THE BAPTIST RECORD

sionaries and reporting to their fellow-laymen at home—no one of whom has made an adverse report. As a rule, when travelers, soldiers and sailors criticize the missionaries adversely, they are anything but "impartial" observers. Many of these men hate the missionaries bitterly because the missionary's life is such a rebuke to the wicked lives of many of these men, who because they are in foreign lands, throw off all restraint. Others simply re-echo the opinions expressed in the unchristian atmosphere of the cafes and hotels of the port cities.

Now these are samples of the so-called "facts" about foreign missionaries which Mr. Watson is giving out constantly in the "Jeffersonian." When a man makes statements like these, who can trust anything that he has to say on the subject?

CLARKE MEMORIAL COLLEGE.

This week has been a good one for Clarke Memorial College. Misses Trailer and Middleton, the Y. W. A. workers, have been here and every girl in the girl's dormitory was enlisted in the work from the very beginning. Instead of monthly meetings, weekly meetings will be held. It is considered good to have one-half of the girls in a college attend the Y. W. A. meetings. One hundred per cent of our dormitory girls will be members.

On the invitation of the faculty secretary, a wealthy Northern man visited us this week. He is not a member of our church. Before leaving he gave an amount of money sufficient to put in the electric lights in all the rooms of the dormitories not already wired. This was given as a starter. This will add wonderfully to the comfort of the students and add greatly to the appearance of the buildings on the campus. If men outside of the church see the good that can be done here our own men and women should wake up to the possibilities here. There is more hope and courage here now than ever before. The work is going forward smoothly and with great satisfaction to all concerned. Our review for the examination is now on. The term will begin immediately after the holidays and it is expected that many new students will enroll then.

CHAS. D. JOHNSON,
Faculty Secretary.
Newton, Miss.

LIFE AND CHARACTER OF BOOKER T. WASHINGTON.

(Continued from page 5)
Himself only knew how wisely they wrote when they penned those words; for neither they nor Booker knew.

He opened school in a hen-house and a stable, and from this humble beginning, he, by his matchless genius has built up that eighth wonder of the world the Tuskegee Normal and Industrial Institute, of which you have heard so much.

He was the recipient of some of the rarest honors during his lifetime.

Thursday, December 9, 1915.

THE BAPTIST RECORD

On both sides of the Atlantic he has spoken to the most aristocratic and cultured audiences; he associated with perfect ease and dignity with crowned heads, presidents, millionaires and men and women of the highest eminence; and yet, contrary to the fears of those who misunderstood him, never forgot his great mission to the "man farthest down." In the words of Kipling, he "could walk with kings, nor lose the common touch." Men and women of wealth were proud of the opportunity to contribute to his great work, and he was followed, loyally and devotedly, by ten millions of his brethren in black.

Such, in brief, are the facts of the life of our lamented Booker T. Washington, constructive educator, philosopher and leader.

Like many other of the world's constructionists and reformers, religious, civil and moral, he seems to have been born in advance of his times—a root out of dry ground. His own people—our people, if you please, were not ready to receive the new gospel which he preached. The annunciation of the plans upon which the newly established school was to be conducted—the training of hands, and even that memorable speech at the Atlanta Exposition, wherein he made use of the figure, "Drop down your buckets," and the figure of the human hand to illustrate how the races might be separated in some regards and united in others—these, I say, were occasions for storms of indignation, censure and vilest denunciation from every section. Cries of "Traitor!" "Traitor!" went up from misguided souls. But the greatness within him always rose to water-level; and during the times when passion and madness ran rife, like the sunken rock in mid-ocean, unshaken by the maddening waves, he calmly, majestically lifts his head, and awaits the passing of the storm and its fury.

We had no need for the fire-brand, the agitator the radical. The delicacy of the situation demanded one who could see the situation, could know what should be said—when, where, how and to whom. He should be able to weigh and judge the consequences of certain causes and act accordingly—to speak the truth without offending. You know full well how completely he did the work—how much he did to bring the races to a better understanding. He it was who convinced us all that,

"The law of changeless justice binds
Oppressor and oppressed,
And close as sin and suffering joined
We march to fate abreast."

"Seven cities of Greece contend for Homer
dead,
Through which the living Homer begged his
bread."

But Booker T. Washington was a notable exception. He lived to see the work he so courageously began, develop and bear fruit.

He was, indeed, a great man. From the time of our schoolboy days when we learned to read in our school readers about the greatness of Alexander the Great, we have been hearing of great men. Every age and every land have been worshipping at the shrine of some man whom they called great. Evidently there are different standards of greatness. Who then is great? I reply, he who does the most for humanity and the world, who serves best his day and genera-

tion, is the greatest. Judging by that standard, think of what good his life has been to the race, to the South—to the nation—to the world, in demolishing false systems, teaching the doing of first things first, and enthroning labor—labor that betters the conditions of all classes—labor that fells the forests, bridges streams and belts the earth with steel; labor that starts the fires in ten thousand factories and distributes the comforts and blessings of civilization to the four quarters of the world.

He was a constructive educator in that he blazed the way to that system of education in search for which the world had been groping for years, that system which contemplated the development of all the powers of man, to the end that he might more completely live and fulfil the design of his Maker;

and just think how all-pervasive has been this system! The establishment of the Jeannes fund, the Nelson fund, the Smith-Lever fund, for the purposes to which they are put; the complete organization of the various states into corn clubs, canning clubs, and tomato clubs, home economics clubs; the system of movable schools are all outgrowths from and modifications of, the Booker T. Washington idea.

I would call him a philosopher, in very truth. He chose to cast his lot in the South, where were living two races, between whom the relationship had been very recently that of master and slave; here the conditions were rather acute; conditions where neither race understood the other, where the keg of powder was ever awaiting the spark, to destroy the body politic.

If, as a poet has said, "We live in deeds, not years; in feelings, not figures on a dial," how infinitely rich that span of thirty-five years that Booker T. Washington spent in going "about helping mankind! Peace to his ashes!"

One measure of a people's progress in civilization is the respect it shows to its departed heroes; and, while our entire race—and the whole land as well—are bowed in sorrow because of a fallen prince, we have come this evening to do homage to this great memory; to emphasize the fact of his untimely taking off more forcibly than we could possibly do, by a mere casual pausing and to tell the life-story of the most remarkable man of his times, to the end that not one among our young people might be ignorant of his career, but that his life might be an inspiration to the least among us.

Such a household word has been the name of him for whom we mourn during the past generation, that a detailed account of his life here would be unnecessary and ill-advised; but a hasty review of his career from the cradle to the grave is essential to the fullest appreciation of his services to two continents. In his own language we must know the great depth from which he sprung before we can appreciate the great chasm of poverty, squalor and untoward circumstances that he bridged by sheer force of a combination of God-given attributes which we might well term genius.

Mississippi Woman's Missionary Union Page

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

We like notes like this, and we have received several such of late:

"We had a splendid missionary rally at Mendenhall. Ladies came from every direction, had a good crowd despite the rain and cold. Dinner served in the church. We carried out the program. Every lady expressed herself as having been benefitted very much."

The rally day in Bogue Chitto Association was held in Summit. One unique (!) feature of the program, gotten up by Mrs. Godbold, was the fact that several brethren had parts on the program, and they made good speeches on phases of the W. M. U. work, too!

Our Devotional Services.

Many who attended the W. M. U. meeting in Hattiesburg have spoken of the spiritual expression there given. And indeed it was this power that made of ours the great meeting that it was.

Beginning with the first service, led by Mrs. E. E. Dudley, in which she brought us into a full realization of our need of the divine presence, to the very closing hour, when Miss Mallory gave us food for the soul each and every service left us the better for it, and filled with a deeper sense of our personal responsibility. The noon hour consecration on Tuesday was led by Mrs. J. L. Johnson, Jr. She was notified about an hour beforehand that she would lead the service, but she whose secret is "Christ-like praying in secret," is always ready to serve her Lord. Her theme was taken from Jer. 33:3, "Call unto me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not."

Tuesday afternoon, Mrs. P. I. Lipsey brought, from out her rich experience, another lesson from the Word that will never lose its influence on some lives who heard her.

The noon hour consecration on Wednesday was given over to the memorial service for Miss Heek. And in its beauty and significance it was like a practical application of the other devotional services.

Wednesday morning was occupied by Mrs. Harry Leland Martin. Because of the fullness of her expression of our year's motto, we bring to you today her words on

The Coronation of Faithfulness.

Scriptures:

"The fruit of the Spirit is • • • faithfulness."—Gal. 5:22. (R. V.)

"Moreover it is required in stewards that a man be found faithful."—I Cor. 4:2.

"He that is faithful in that which is least is faithful also in much."—Luke 16:10.

"He also that had received two talents came and said, Lord, thou deliverest unto me two talents; behold, I have gained two other talents beside them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—Matt. 25:22-23.

"A faithful man shall abound with blessings."—Prov. 28:20.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

One of the greatest words in the vocabulary of the Spirit is faithfulness. As a grace of character, as a factor in efficiency, as an "open sesame" to the smile of God, no fruit of the Spirit outweighs, outranks or outshines it. God is faithful, and only those who resemble Him can enjoy His favor, reveal Him to others, or accomplish His gracious will.

How our hearts do burn within us as we revel in the tender fellowships, the exalted ideals, the larger visions and the holy inspirations that come to us with these seasons of special privilege; but the woman who glorifies her Master most is she who in her own small sphere, feeling her weakness and the discouragements that surround her, and with few or none to help or sympathize, presses bravely, faithfully on about her Father's business, lonely but never alone, weary but never yielding, doing with her might what her hands find to do, and trusting Him who said, "In due season ye shall reap if ye faint not." This is queenly heroism, and for it heaven has a crown.

Let us never despise the day of small things." Let us do our best always. Whether our talents be many or few, whether our tasks be great or small, whether brilliant success or apparent failure be ours, let us ever be faithful, knowing that

kingly as the other, since God had given them both. "Silently he left the presence and prevented the king's sin, and helped the little ant at entering in."

A friend once saw Michael Angelo at work on one of his statues. Sometime afterwards he saw him again and said, seeing so little done, "Have you been idle since I saw you last?" "By no means," replied the sculptor.

"I have retouched this part and polished that; I have softened this feature and brought out that muscle; I have given more expression to this lip and more energy to that limb." "Well, well," said the friend. "these are mere trifles." "It may be so," said Angelo, "but recollect that trifles make perfection and that perfection is no trifle."

"He who is faithful in that which is least is faithful also in much." "The faithful soul shall abound with blessings." "Be thou faithful unto death and I will give thee the crown of life." The path of drudgery may be rough and lonely, but when Fidelity follows it, it will lead her to a throne and a crown. There is a beautiful story of the rabbis that when Moses was tending Jethro's flock in Midian, a kid went astray. He sought it and found it drinking at a stream. "Thou art weary," he said and lifting it tenderly, placed it on his shoulder and carried it home. The Master saw him and said, "Because thou hast had pity on a man's beast, I will make thee shepherd of my flock, Israel."

Let us never despise the day of small things." Let us do our best always. Whether our talents be many or few, whether our tasks be great or small, whether brilliant success or apparent failure be ours, let us ever be faithful, knowing that

"Not to the strong is the battle,
Not to the swift is the race,
But to the true and the faithful
Vict'ry is promised by grace."

"If I can live
To make some pale face brighter,
Or to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul
In passing by;

"If I can lend
Or defend
A strong hand to the fallen,
The right against one single envious stain,
My life, tho' bare
Perhaps of much that seemeth dear and fair
To us of earth, will not
Have been in vain.

"The purest joy,
Most near to heaven and free from
Earth's alloy,
Is bidding cloud give way to sun and shine.
And 'twill be well
If on that day of days, the angels tell
Of me, "She did her best
For one of Thine."

MRS. HARRY LELAND MARTIN,
Indianola, Miss.

SEVERE RHEUMATIC PAINS DISAPPEAR

We, the Zion Baptist church of R. F. D. No. 1, Mobile, Ala., resolve today to urge our membership to present to Jesus as a birthday offering on Christmas Day five cents each.

While this is a smaller offering than any of us would offer to each other, yet if every Baptist church in the Southern Baptist Convention will co-operate with us in this move, and we succeed in getting every Baptist to make Jesus a birthday offering of just five cents each, He will have more money in His treasury than He has ever had for the purpose of sending the gospel to every creature.

Is not this a good way to please Jesus? If you think so, then let's do it. Will not every Baptist pastor who reads this, carry it to his church at once? Do not wait for preaching day—talk it in your mid-week prayer meeting; talk it out among your members. May God help us in making this small sacrifice to Him who gives us all that we have.

L. E. GOODGAME, Pastor.

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REMEMBER JESUS.

First, by bringing the churches into a closer co-operation with each other. Let them love one another.

Second, by bringing pastor and churches into a closer co-operation and thereby aiding each to know the different needs of the other; the pastor to know his flocks and the flocks to know their pastor. By this knowledge of each other, the pastor knowing which to feed and when to shear can the better co-operate with the flock and advance the coming of the Redeemer's kingdom.

Brethren, there are so many advantages to be gained by grouping the churches, your committee can-

not take time to mention them all but would recommend that the churches of this association take the matter under advisement and if

found practical to take means to put it into working operation.

W. A. GATEWOOD.

Neglect of Important Function May Seriously Impair the Health.

There are many people who believe they suffer from indigestion when their discomfort really is due to a constipated condition.

Bloat, with its attendant mental depression, sick-headache, the belching of sour stomach gases, etc., are frequently due to inaction of the bowels. Relieve the congestion and the trouble usually disappears. The use of cathartics and purgatives should be avoided, however; these shock the system unnecessarily and, at best, their effect is but temporary. A mild laxative is far preferable.

The compound of simple laxative herbs known as Dr. Caldwell's Syrup Pepsin and sold in drug stores for fifty cents a bottle, is highly recommended. Mr. Benj. Bassin, 360 Madison St., Gary, Ind., thinks Dr. Caldwell's Syrup Pepsin wonderful medicine; for four years he had a severe case of indigestion and constipation before trying Dr. Caldwell's Syrup Pepsin, which he is glad to recommend to all who suffer with stomach and bowel trouble.



BENJ. BASSIN
A bottle of Dr. Caldwell's Syrup Pepsin should be in every home for use when occasion arises. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Ill.

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If you want to make someone a present that will do good and will be appreciated, too, give "DOROTHY PAGE."

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The work of Pastor Forest Smith, at the Broadway church, Ft. Worth, Texas, is phenomenal. Thirty have been received into the church in the last two Sundays and such a revival spirit is manifest that the pastor will preach every night for a week or two.

A splendid article, from the facile pen of that splendid writer, Secretary J. M. Frost, comes in the Baptist and Reflector. The subject is, "The Voice of Conscience in Baptism." It is simply fine. The editor, Dr. E. E. Folk secures the best for his paper.

NEWS IN THE CIRCLE MARTIN BALL

We eat too much meat, which clogs Kidneys, then the Back hurts.

Pastor W. L. A. Stranburg, who has successfully served the church at Anona, Texas, has accepted a call to Glendale, Ark., and will move on the field at once.

The church at Sumner has recalled Rev. J. F. Measells and this time indefinitely. Brother Measells has accomplished great good in Sumner and the Sunflower Association.

The Alabama State Convention at a recent session in Huntsville elected an executive committee to have supervision of its missionary, educational and benevolent enterprises.

Dr. A. J. Barton, of Texas, is now confined in the Baptist Sanitarium in Dallas. He suffers from an attack of typhoid fever. May the Lord be gracious that he may soon recover.

The church at Covington, Tenn., has called Rev. Chas. E. Wanford, of Lewisburg, Tenn. He has accepted the call and will begin his work there the second Sunday in this month.

We are glad to learn that Secretary of Evangelism Dr. Weston Bruner declines the call extended him by the First church, New Orleans, and will remain with the Home Board. Let the churches hands off!

We are grieved to learn of the death of Dr. G. M. Savage's daughter, Mrs. John L. Hill, of Ripley, Tenn. She was a consecrated Christian. Our sympathies go out to Dr. Savage in this hour of great sorrow.

We regret to learn of the indebtedness our Georgia brethren have in their schools, hospitals and other interests. But the recent convention at Fitzgerald struggled hard to arrange plans and ways by which to overcome this difficulty.

The Beaumont avenue church, of Knoxville, Tenn., has recently passed through a great revival. Forty-one were added to the church, most of them by experience and baptism. Pastor D. W. Lindsay did all the preaching.

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Thursday, December 9, 1915.

THE BAPTIST RECORD

ENCAMPMENT.

A TRIBUTE TO SISTER EMMA C. BOLLS.

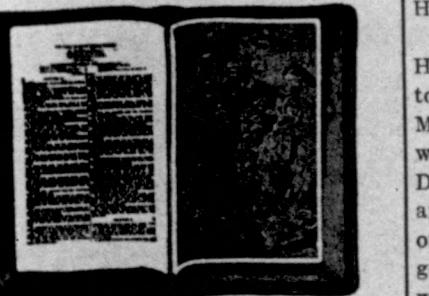
Several pastors in this section of the State met in Tupelo on November 29 to arrange a program for the North Mississippi Encampment, which meets at Blue Mountain in July. It was the mind and purpose of all to make the coming encampment the greatest that has ever been held in Mississippi. Splendid progress was made and we expect to announce the exact time and speakers in a few weeks.

Yours sincerely,
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and are not his sisters here
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St. Louis, Mo.

gentle spirit has gone "to be present

with the Lord," and to receive at His

hands rewards not to be compared

with earth's glories. The aged hus-

band has lost a life companion of

more than forty years of this life,

in all of which she was his unflin-

ing support. The three children,

though now bereaved, have a heri-

age in her great and noble life that

make earthly treasures to appear as

fleeting phantoms. May a double

portion of her spirit be upon each

one of them.

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Sunday School Lesson

BY A. J. AVEN, LL. D.

THE FALL AND CAPTIVITY OF ISRAEL.

II Kings 17:1-18.

Introduction.

The reign of Hoshea was purely that of a basal sovereign. He possibly thought that the lesser of two evils was to be chosen, so he entered into a secret alliance with the king of Egypt, though his patron the king of Assyria had seated Hoshea on his throne. Hoshea is spoken of by historians as the nineteenth last, and best king of Israel. While it is stated that "he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him," yet it is difficult to find much in his reign that would command him to right judgments. Soon after the king of Nineveh had completed his wars of conquest, and had succeeded in placing Hoshea on the throne of Israel, he relaxed his vigilance and the conquered nations rose in revolt, especially was this the course of Shalmaneser IV. As a strong man had just ascended the throne of Egypt, it is probable that Hoshea believed his salvation lay in forming a secret alliance with this new ruler of Egypt. Shalmaneser, seeing so powerful a coalition, swept down on Samaria and defeated the armies of Israel and captured Hoshea, and "he shut him up, and bound him in prison."

Lesson Teachings.

Half Way Not Enough.—He did evil, but not as the kings before him. Though we are constrained to commend every honest effort toward righteousness, yet our approval of an effort not successful, does not make it right with God. An effort to lead men into a higher vision of life is pleasing in the sight of God whether it succeeds or not, provided he who makes the effort does not turn traitor and flee.

Conspiracy in Hoshea.—When the king of Assyria found out that Hoshea was untrue, he came up against him and after three years, succeeded in capturing the people and carried them away and placed them in Helah, Habor and in the cities of the Medes. No doubt the king of Israel thought he was doing the wise thing in the course he pursued, but dishonesty is always a doubtful course, under the most favorable circumstances. It is possible that Micah referred to this capture of Israel, in chapter 1:3, "For, behold, the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth." Though nothing is known of the subsequent fortunes of Hoshea, it is not necessary to know anything further to understand that he bears the unenviable distinction of having led his people into captivity. The responsibility of high place is great.

Sin, the Cause of Destruction.—"For, so it was that the children of Israel had sinned against the Lord."

Sin is the source of all the trouble.

Somebody will be held accountable for all the distress that has resulted from the great war now raging in Europe. In the final wind-up, some of the nations may lose their existence, and be swallowed up never to be heard of again as an independent people. And not only sin that is known is brought to account, but also secret sin. "And the children of Israel did secretly those things that were not right." The lesson for us today is that we should look to our own houses and examine if there be not some sin secret and national that rises up to heaven to insult the very goodness of God toward us. It is come to pass in this latter day that there is need of much prayer on the part of all God's followers for a better administration of the law. In this day of homicides, when life is held at such a cheap price, it is time to stop in our mad rush for gold and examine into the cause of so much reckless conduct.

God's Mercies.—Notwithstanding the wickedness of the people for so many years, the Lord always gave them a chance to repent and to turn away from their wicked ways, by sending them prophets and seers to urge them to "turn from their evil ways." God's wonderful love is past understanding, but blessed be His name, it is ours to enjoy, if we will hear Him.

Israel Destroyed.—During the three years' siege of Samaria by the Assyrian armies, Shalmaneser had died and was succeeded by Sargon. His own record of this campaign is, "I besieged, took and occupied the city of Samaria, and carried into captivity 27,280 of its inhabitants. I changed the former government of this country, and placed over it lieutenants of my own. And Sebeh, sultan of Egypt, came to Raphia to fight against me. They met me, and I routed them. Sebeh fled." Israel fell unpitied by Judah, as Isaiah's exultation illustrates, "Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are smitten down with wine! Behold, the Lord hath a mighty and a strong one, as a tempest of hail, a destroying storm, as a tempest of mighty water overflowing, shall he cast down to earth with violence." Isaiah's reference here to the "mighty and strong one" is unquestionably the same as is recorded in chapter 10:5, "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation." And so a disgraceful end attended the once brilliant kingdom of Israel, all the result of disobedience of God. The tragedy of this kingdom is most pathetic. It was the greater, richer and more flourishing part of the

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land assigned to the chosen people, and yet because of sin, after two and a half centuries, it comes to destruction," and its tribes melt away amid the surrounding nations, and sink into a mixed and semi-heathen without any further nationality, or distinctive history." This kingdom's less powerful southern neighbor, Judah, retained its separate existence for more than one hundred and sixty years longer than the northern border, and is destined to continue till the end of time as another form of kingdom. Its tragedy stands out in still fuller relief when we note that it was the home of such prophets as Elijah, Elisha, Jonah, Amos, and Hosea. Some of the best poetry, historic literature, and even the truest religious spirit were the products

of this unhappy kingdom. The apostasy of Judah had been quite as heinous as had been that of Israel. Yet it is to be noticed that Judah had preserved a purer form of monotheism and a higher ideal of religion. In Judah was developed that inspiring messianic prophecy which was fulfilled seven centuries later in the person of Him who came from the bosom of the Father and "brought life and immortality to light."

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Thursday, December 9, 1915.

THE BAPTIST RECORD

15

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It was my good fortune to have Rev. J. L. Vipperman with me in a local Bible conference recently. He was with us five days, speaking twice each day. Among other subjects, he discussed, "The Right Study of the Bible and Its Importance;" "First Preacher, Material and Church;" "The Two Covenants and the Priesthood;" "What Right Have Baptists to an Independent Existence?" and "Russellism in the Light of the Holy Scriptures." He led large congregations through the field of Bible study, church history and the like in a way unknown to many of us. His messages were intensely interesting and highly profitable. He speaks like a man who had read practically everything pertaining to Christian doctrines and had remembered everything he ever read. He is clear, vigorous and uncompromising, but displays no spirit of controversy whatever. Though still a comparatively young man, he impresses me as being one of the ablest Bible scholars I ever knew.

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REVIVAL TIDINGS FROM TENNESSEE.

We want you and your readers to rejoice with us of the Second Baptist church of Jackson, Tenn., in the good revival and ingathering the Lord has given our church. We planned our meeting to begin on the second Sunday in October and did begin preparatory services with prayer meeting every night at the church. But the meeting proper began on the third Sunday, the 17th, with Dr. R. A. Kimbrough, of Tennessee-Mississippi, now of Abilene, Texas, doing the preaching. We had gracious services from the beginning and one or more additions at almost every service. For plain, earnest, Scriptural, persuasive, convincing, converting preaching, Brother Bob Kimbrough is the man and the Lord made effective His gospel truth. The meeting reached and helped and blessed many people. Backsliders were reclaimed and made happy; old church letters were brought out and surrendered; some were restored to church membership and to new joy. Some came to us from other denominations because they thought the Lord and the Bible were leading them to take this step. Seventeen were received for baptism. Three others professed conversion and we expect them to join soon.

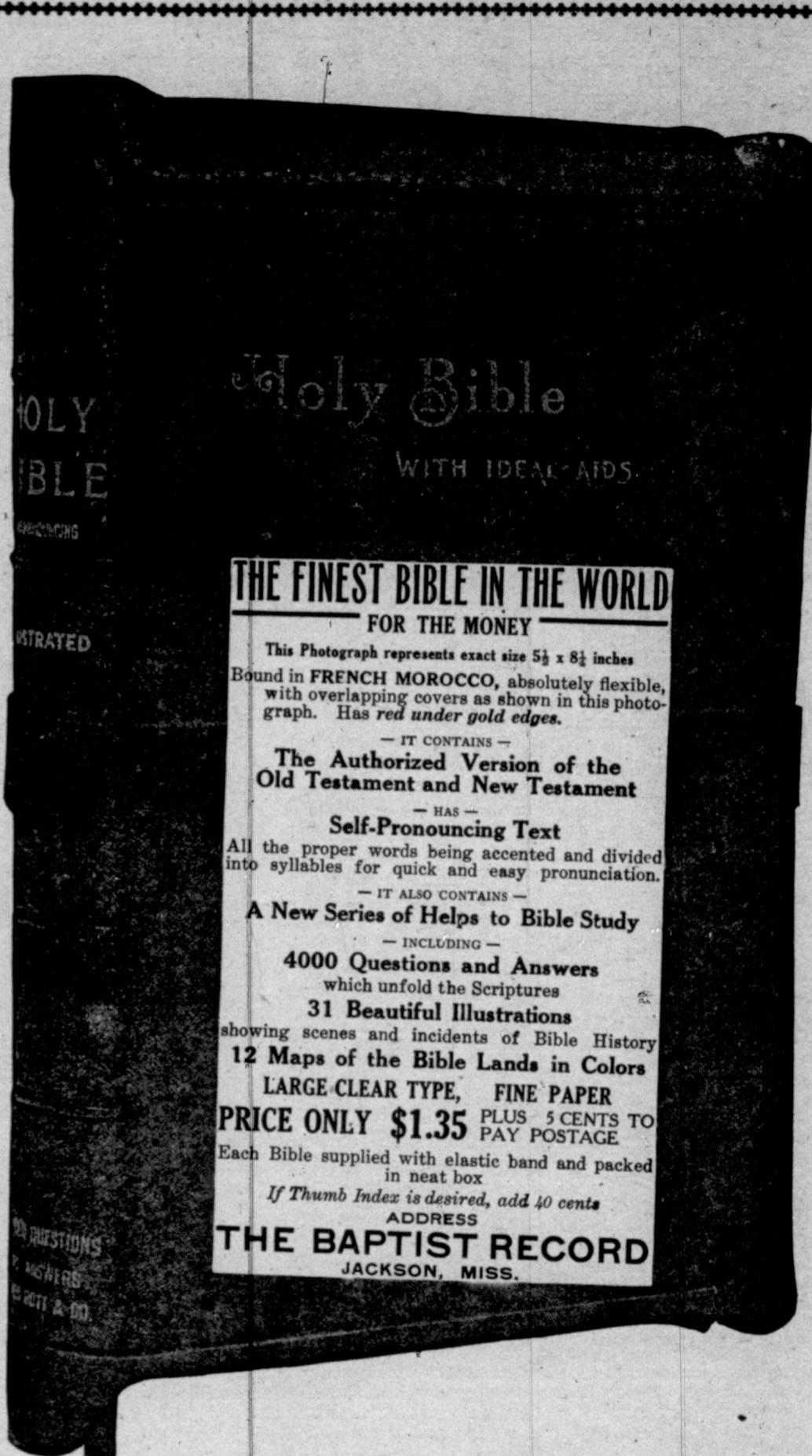
Total additions, forty-four, four of these being received on the last night just before the baptizing service. Only four or five of these are of the teen age, the others are all adults, most of them married and several past middle life. These results are very gracious for the grown folks, but one of the requests about our meeting was the enforced absence, on account of the prevalence of diphtheria, of the children under thirteen years of age. We hope for many conversions among these as soon as they can come back to church. The special revival has closed, a general revival continues. Rejoice with us and pray for us. Blessings on the Mississippi brotherhood.

J. W. DICKENS, Pastor.
Jackson, Tenn.

DO YOU BELIEVE IN NAILING
UP A HORSESHOE ON YOUR
HOUSE FOR GOOD LUCK?

If you do, you're up to the standards of the heathen who lived in Ur of the Chaldees when God called Abram out of that land because He had something better for him. Archeology has dug up the Chaldean clay substitute for the luck bringing horseshoe.

Dr. Melvin Grove Kyle, one of the best known of the archeologists, writes every month in The Sunday School Times a review of the latest archeological discoveries and their bearing on Bible truth. This is a sample of the many notable discoveries that are constantly being made by the archeologists—the men who dig up ancient records in Bible lands. A specimen copy of The Sunday School Times containing one of these interesting and informing articles will be sent on receipt of a post card request addressed to The Sunday School Times Company, 1031 Walnut St., Philadelphia, Pa.



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